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PH. LEDERER, *Hebräisch-chaldäische Abbreviaturen gesammelt, alphabetisch geordnet, ins Deutsche übersetzt und erläutert*. Frankfort-on-the-Main : Kauffmann, 1894. Pp. 48. (Also with Hebrew title.)

THE author of the little book seems to be unaware of the existence of Buxtorf's *De abbreviaturis Hebræorum tractatus*, Basel, 1640, which is altogether more comprehensive. This work, however, is now rather scarce, and Mr. Lederer gives many abbreviations not to be found in Buxtorf, which makes his work really useful. To compile an exhaustive list of abbreviations occurring in the Rabbinical literature is almost impossible, as authors and copyists indulged in unbounded liberty. A pleasing feature is the brevity of the paragraphs, but it would have been preferable, if the author had abstained from adding to the names more than a mention of the country and of the dates of birth and death of the subject of the note. Otherwise Mr. L. is well read and shows discernment. Strange to say that he has overlooked some very common abbreviations, as ש"ע = שמונה עשרה and others. We may also call attention to an article of Zunz on *Begleitnamen in Chiffren* in Geiger's *Jüdische Zeitschrift*, vol. VI., pp. 187 sqq.

H. HIRSCHFELD.

DR. W. FEILCHENFELD, *Das Hohelied inhaltlich und sprachlicher läutert*. Breslau : Koebner, 1893. Pp. 81.

THE book under review is an endeavour to cope with the difficulties of the *Song of Songs* from a new point of view. The author, rejecting both the shepherd theory of Ewald-Hitzig on one side, and Delitzsch's country girl on the other, alleges that the Shulamith never in person entered the King's palace, nor knew him at all, but that the whole was an evil dream. This view, according to his opinion, is borne out by ch. vi. 11, 12, which the Shulamith utters on awakening: "There, without my knowing, my soul has made me the bearer of my people, a noble woman." She falls asleep again—which is accounted for in the last words of ch. vii. 10, and only in the following verses, down to the end of the book, we hear the Shulamith. Dr. Feilchenfeld believes the object of the *Song* to be, to place the spiritual love of which man is capable in contrast to the sensuous instincts which he has in common with the "hinds of the field." As a pure virgin, animated by this holy feeling, can never, not even temporarily, yield to any sensuous desire, the unholy, erotic life and its passions can only be undergone by the Shulamith in a dream.